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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

ON HIS BLINDNESS

When I consider how my light is spent
Ere half my days, in this dark world and wide,
And that one talent, which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My time account, lest he returning chide;
"Doth God exact day-labor, light-denied?"
I fondly ask: But Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work or his own gifts; who best
Bear his mild yoke, they serve him best; his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest:
They also serve who only stand and wait."

—*Milton.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXII THURSDAY, SEPTEMBER 4, 1913. NUMBER 1.

With this issue we reach another half mile post in the UNITY round. As printers count it, we enter upon the seventy-second volume, which the coming March 1914, will complete thirty-six years of life for UNITY; all of which time it has been within close touch, and thirty-five years of which, under the immediate management of, the present editorial hand. We make no promises and declare no threats. The causes that called UNITY into being still exist. The strength given to its mission in the past does not seem exhausted, and the loyal friends who have held up the editor's hands and satisfied the printer and the paper-maker, have not yet deserted us. What they will do in the future it is not for us to predict at the present time, but to go right on and keep right on. Religion still needs to be freed from conservative cowardice, the tyranny of dogma, and the burden of out-grown creeds. The State needs to be freed from the burden of militarism, greed of lucre and the selfishness of office seekers. Society needs to be purged of the corrupting and corrupted social centers that gather round the saloon, the brothel and the gambling den. Individuals need strength to shake off the vicious habits that gather round the pipe, the beer mug, the wine-cup and the whisky glass. The tyranny of caste, the prejudice of race, the conceits of all the aristocracies, save the aristocracy of a nobility that is ever touched with humility, need to be broken. The ballot-box awaits the votes of the "reserve corps" that has been under such efficient training, progress and civilization cry to these waiting women for help. Above all, men and women, young and old, need help to keep ever before their eyes the ideals of the Prophets and the white lives of the Saints, that they may not sink into the sordid gratifications of selfish indulgent lives. Because these needs are urgent and the opportunity great, UNITY is still strong in a consciousness of a work to do, and in this consciousness does it find the strength to keep at it and the courage to hope on, strive on, never halting to forecast calamities that may never come.

We note with pleasure that other nations look with favor upon President Wilson's attitude towards Mexico. The dispatches say that South American countries join Great Britain, France and Japan in giving support. This is what the peace men have always claimed, that nations will gladly follow the pacific leading inaugurated by any respectable Power. The diplomatic world has not yet awakened to the immense power of reason when applied calmly and consistently to the perplexities of nations.

"THE GREATEST WATER-POWER DAM IN THE WORLD!"

"SCIENCE IS LAYING AT THE FEET OF THE PEOPLE ONE OF THE MOST MARVELOUS MASTERPIECES OF THE AGES!"

These headlines are taken from the announcement concerning the dedication of the Keokuk Dam which took place August 26. The mechanical triumphs and the economic utilization of the same, the American mind is prepared to promptly accept, but regarding the sociological significance of this great triumph, the ethical bearings of this newly added potency to the resources of the nation, we have reason to fear a dullness of intellect and a torpidity of conscience. Here is absolutely a new power added to the resources of man, a wealth making *plus*. The waters of the Mississippi have flown through countless ages over the Rapids at Keokuk but never a wheel did they turn. Now they will without ceasing turn countless shafts for countless purposes. For whom should these wheels turn? From whence did this primal power come? And to what high uses should it be dedicated? It is well that brain should be rewarded and invested capital be encouraged, but woe to the man or men whose arrogance assumes monopoly of that potency generated by the sun, stored in the clouds and directed by the laws of gravity. There are other waters to be harnessed, perchance other water power sites to be located along the Mississippi. Let them be developed in the interest of a civilization which is exhausting its mines, running short on forests, and beginning to see an end to its petroleum flows.

Sunday, August 24th, was a red letter day at the "Lincoln Centre Farm Camp" on the shores of Clear Lake, Rock County, Wisconsin. It was an impromptu affair, planned by the neighbors to bid welcome to the urban friends who have secured possession, on behalf of the city boys and girls, of one shore of this little bowl full of clean water,—about a hundred acres in

extent. Early in the day, the wagons, carriages and automobiles began to arrive. By half past two in the afternoon the green banks were alive with kindly hearted men and women, many of them in the grey of life, who came to greet the whilom pastor of All Souls Church in Janesville, Wis., who some forty years ago championed causes unpopular in nearly every schoolhouse and village hall in the county. The pastors of the Congregational Churches at Milton and Edgerton spoke words of cordial welcome and hearty fellowship. The last group of thirty girls to enjoy the summer camp made their contribution in song,—the old songs that warm the heart,—concluding their program with "Nearer My God to Thee" and "America," and then the Editor of UNITY made the address, which mingled old by-gones with new plans, consecrated present purposes with cheerful memories. It was a case of

"Take O boatman, thrice thy fee,
Take, I give it willingly,
For invisible to thee
Travelers twain have crossed with me."

All agree that this year's Camp, two months long, which has entertained four successive relays of boys and girls, of two weeks each,—first the boys and then the girls,—has been the most successful of the three encampments. And now that Lincoln Centre has come into possession of this pretty lakeside and the strip of land bordering it, permanent improvements are contemplated and the co-operation of the honest, high minded residents of the country side, with the pressed and distracted and hurried people of crowded Chicago is assured. The work done with the All Souls Church of Janesville, the pastorate of which was abandoned by Jenkin Lloyd Jones in the interest of the work to be done with the new All Souls Church of Chicago, is somehow to be mystically united with the realization of the latter, around the child, its interests and its pleasures. Once more it is a case of *"A little child shall lead them!"* UNITY readers will be interested in watching the development of this place of escape for the pale children of the city and their over-worked mothers. Some readers of UNITY may be glad to lend a hand in this work. Anyone wishing further information can obtain it by writing to UNITY Office.

The Case Against the Mormans

The Gosepl of the Kingdom is a highly specialized monthly magazine of civic and social ethics, a journal of applied Christianity, ably edited by the clear-headed, warm-hearted, steady-handed Josiah Strong; it is determined to do its part toward interpreting religion in terms of this world and founding the Kingdom of God in private, domestic, municipal and national righteousness. This monthly magazine is devoted to "Studies in Social Reform and What to Do." It offers collateral reading for a series of Sunday School lessons. The twelve subjects for the monthly issues of 1913 indicate the character of these timely, practical and eminently religious lessons. They run as follows: Poverty, Wealth, Socialism, Eugenics, Euthenics, The Unfit, Rural Communities, The Mormon Menace, The Coming Church and Society, Moral Training in the Public Schools, The Unemployed and Peace. The August number is devoted to the "Mormon Menace."

In connection with this number we deem the following private correspondence of sufficient importance to give it editorial space:

I.

The editor of *The Gospel of the Kingdom* to the editor of UNITY:

My Dear Mr. Jones:—We should like to call your attention to the August number of *The Gospel of the Kingdom* which takes up the subject of "The Menace of Mormonism." A dozen years ago or so, when the polygamist Roberts was refused admission to Congress, we issued a number of leaflets which proved very useful in that campaign, and which have been in demand ever since. The August issue of our magazine presents in the form of one pamphlet several of the same topics brought down to date by authorities on the subject, with considerable additional material, including an account of the work of the various religious denominations in Utah and a bibliography on Mormonism. We have reason to think that this number of *The Gospel of the Kingdom* will be in demand for years to come. Under another cover we are sending you a review copy and should very much appreciate mention of it in the editorial columns of UNITY.

Yours faithfully,
JOSIAH STRONG, President.

II.

The reply of the editor of UNITY:

Dear Mr. Strong:—I am always interested in whatever you do. I do not know that I am so fiercely interested in the *menace* of Mormonism as you are. Perhaps it is because I am not sufficiently informed, but I am, on this subject, inclined to think that the stars will fight with us. Mormonism is doomed by the indirect forces of civilization, and it probably thrives by opposition. But I am interested. Your copy has gone to the Chicago office, where it probably has been snowed under in the pile of exchanges. If not too much trouble, will you please send a copy to the above address, where I am spending my summer happily.

With much fellowship and interest, I am
Very cordially yours,
JENKIN LLOYD JONES.

III.

The reply of the editor of *The Gospel of the Kingdom*:

My Dear Mr. Jones:—Absence from my office has delayed my reply to your very cordial letter of July 31. A copy of the magazine, however, was sent you at your summer address, which I trust has been received ere this. In the largeness of your heart, which is big enough to take in all humanity, you find it difficult to think ill of Mormonism. I, too, love the Mormons, and that is the reason I hate Mormonism, which is their worst enemy. I think the leaders are generally crafty knaves, but I believe the people are generally pitifully misled.

I cannot believe that the stars will do our fighting for us, though they might fight *with* us; nor can I believe that Mormonism is "doomed by the indirect forces of civilization." It was said years ago that the locomotive would make the best missionary to the Mormons, but that anticipation has been utterly confounded by events. The Mormons themselves have laid hold of the forces of civilization so effectively that they have grown immensely in numbers, wealth and power. They today have their grip on the Associated Press and their

influence is felt in many of the greatest banking institutions in the country.

It was once believed that Mormonism could flourish only beyond the pale of civilization. Now they have churches in the midst of New York City and other large centers of population, and are aiming to obtain the balance of power in every state in the Union. All they ask is to be let alone, for they have discovered that the let-alone policy is most favorable to the accomplishment of their machinations. It was when Senator Edmonds headed the opposition to them and made it effective that they were brought to their knees. They then succeeded in fooling the United States government so completely that their sequestered church property was restored and Utah was admitted to the Union, which of course gives the hierarchy a large measure of freedom.

I trust you will read the magazine, which contains only a small fraction of the events against Mormonism.

With kind regards and great esteem, I am

Yours faithfully,

JOSIAH STRONG.

Since the above correspondence the August number of the little magazine has been received and carefully read. The sixteen pages are devoted to the discussion of the present phases of Mormonism. Here, articles on the study are divided into: "An Outline of Mormon History," "Mormon Authorities on Mormon Faith and Practice," "The Present Place of Polygaminy in the Mormon Church," "Mormonism as a Political Power and Peril," "The Mormon Missionary and His Methods," "Four Facts and One Question," and a valuable bibliography attached.

The standpoint from which the editor of UNITY studies these pages is indicated above. We are loath to believe that such a reversion in morals can really carry with it a national peril. But in view of the facts presented certain conclusions are forced upon us and demand serious consideration, forceful resentment and sleepless vigilance.

1. Mormonism carries with it the ever growing danger of superstition. Emerson said: "Beware of a man who says: 'I am about to make a revelation.'" Emerson's epigram can be given a universal interpretation; beware of man-made revelations. Every conceit of "special inspiration," of "divine incarnation," of a "holy cult" is fraught with danger. Any theory of God based upon historical inspiration, a man-made revelation, an exclusive Messiahship, is fraught with menace to rational religion and to wholesome democracy, whether this claim be set forth by the followers of Moses, Mohammed, Joseph Smith, Mary Baker Eddy, Paul, or Jesus himself. All these claims for a peculiar and adequate and excluding revelator are fraught with danger because they interfere with the free play of mind, are opposed to growing intelligence and widening thought.

2. Any theory of religion that asserts the inferiority of woman or her spiritual dependence upon man, is a blow to progress, a menace to chastity.

3. Any theory of religion or religious leadership that calls attention to sex and emphasizes the affections and differences resting thereon, is fraught with great danger. Ethics and religion must find a subsexual basis before they can go hand in hand with science and morality. Profound as are the differences of sex there are profounder depths and sublimer heights where sex disappears and there are no more men and women, but souls, confronting each their divine rights, the realities of life and the profundities of eternity.

4. Anything that seems to find sanction in philosophy, religion, or experience for a practice or theory inimical to the monogamic relations, is immoral and fraught with a menace to the home and the state. Nature, long before it reaches the human life, has fixed the monogamic standard, the end and aim of organic life. The higher birds and quadrupeds have already reached that stage, and the man or woman, the individual or sect, that undertakes to set aside this revelation reverts to sub-human standards. All immoralities are a menace to the state, and no glamor of piety or parade of philosophy can make polygamy, confessed or otherwise, other than a reversion to barbaric life.

5. That Mormonism is based on a superstition, that according to its adopted creeds and the public utterances of its interpreters it carries with it still a large amount of this superstition and is yet poisoned through and through with polygamous scandals, and that at the present time these inquities make common cause in the devotions of a people who make primal, fidelity to the church rather than loyalty to the state, is made manifest in the pages of this little monthly.

We believe in free speech, free thought and free practice, when the practice is along the lines of established morals, when it is sanctioned by the highest experience and noblest tendencies of the race, but we do not believe that freedom means license, and the licentious are all the greater menace when they mask behind the sanctimonious pretensions of priests, or the superficial arguments of a religious philosophy. The sexual instincts are too heavily weighted with brutal impulses to be trusted unchecked and undirected by the higher sanctions established through the bitter experiences of the ages, and the long climb towards purity in all departments of life and in all ages of history.

Mormonism is a menace only while it is masked. Publicity, exposure, scientific investigation of the facts, and the dethronement of the corrupt politics that champion it, are the remedies.

Mormonism belongs to a cruder age. It is committed to gross conceptions of deity, and unwholesome and obsolete or absolescent theories of the family. We cannot deny the facts set forth in this little pamphlet and we appeal to our readers to read it before closing the question.

Causes of Domestic Unhappiness

Perhaps no function of our municipal machinery is of more importance than the Court of Domestic Relations, and certainly there is no larger opportunity for the vital service to the community of conserving the home, than that offered in such a court, presided over by a good and wise judge. Judge William N. Gemmill, in an article written for the Woman's Number of the *Chicago Examiner*, August 11, has detailed many facts of deep interest and significance to thoughtful minds. He evidently wrote out of a large experience and profound sympathy. We quote, in part, from his pen:

The Court of Domestic Relations is purely a woman's court, for almost every case in it is one in which a woman seeks some redress for a grievous wrong inflicted upon her. While presiding in this court the last year I tried 3,699 cases, in over 2,000 of which the wife alone or the wife and children were deserted by the husband and father.

It was daily demonstrated in this court that when trouble came to the home, in whatever form, and absolute want menaced the members of the household, the man was always the first to desert, leaving the wife to take in washing or to do scrubbing to save herself and her children from actual starvation. *In only one case out of the* 3,699 did I find a mother who had actually abandoned her children in order that she might better her situation. * * * *

In practically all of the 2,532 cases heard by me this last year, in which a wife or child was abandoned by the husband, one and often both of the contracting parties had committed one or more of the offenses named in our statutes as sufficient grounds for permanent divorce. Yet, notwithstanding this fact, we were able, in a litle over 50 per cent of these cases, to induce the warring parties to forget their differences and to re-establish the home.

Judge Gemmill is very pronounced in his views as to safeguarding marriage by all possible ways to prevent the union of unsuitable persons, and regards such measures essential rather than those interfering with divorce. He says:

Some one says that divorce destroys the sanctity of the home. I have dealt with over a thousand homes this last year where the only thing left for divorce to destroy was inhuman and unspeakable cruelty, and the possibility of multiplying upon the earth the increasing army of defectives and criminals. Every civilized nation today is throwing greater safeguards about marriages and broadening the grounds for divorce. * * * * During the last year I tried, by means of a card index system, to arrive at some of the causes which separated families. The results obtained are, of course, only approximately correct. They are as follows:

Excessive use of intoxicating liquors	46 per cent
Immorality of husband	12 per cent
Immorality of wife	2 per cent
Ill temper and abuse by husband	8 per cent
Ill temper and abuse by wife	3 per cent
Venereal disease of husband	12 per cent
Interference of mothers-in-law	6 per cent
Interference of fathers-in-law	1 per cent
Youth of parties	4 per cent
Laziness of husband	3 per cent
Sickness	1 per cent

Surely this exhibit of the causes which operate to destroy domestic happiness and break up the home has in it profound suggestion to the newly enfranchised citizens of Illinois. It reveals the fact that the two cardinal enemies to be driven out of our home and social environment are DRINK and IMMORALITY, since to the former is charged almost one-half, and to the latter one-quarter, of the misery which invades the sacred precinct of home and works its ruin. Deserted, heartbroken wives and more than orphaned children are the victims of these two foul foes of our civilization. Sisters! What have we greater to do with our new weapon of freedom than to slay these two destroyers of our most cherished possession? Let us not put *many* irons in the fire, but keep *two red hot* until we have forced out of our city and our country these demons of cruelty and ruin. W.

Twelve Reasons for Total Abstinence

By Rev. J. T. Sunderland.

I think it is not wise for anybody to drink any kind of intoxicant as a beverage. I think so for the following among other reasons:

1. First, because drinking intoxicants does no one any good. This is a very simple consideration, but it is worth attention. There are many cases where we are all required to make decisions between two courses of conduct, both of which have some valid arguments in their support, and we have to balance the arguments in favor of the one course over against those in favor of the other, and then decide for the more weighty of the two. But in this matter of liquor drinking as a beverage, in no matter how small quantities, I think almost nobody will, in sober earnest, claim that there are any real arguments in favor of it. Whether it does any harm or not, at least we may take it as practically granted by everybody, that it does not do any good. Even the man who, because he has long been in the habit of drinking, and likes it, flatters himself that it does *him* good,—even he will confess to you that he does not think it does his neighbor any good; and if you would once take away his own appetite for the liquor, he would just as readily confess he does not think that it does him any good. So that I think we may proceed safely upon the supposition that liquor drinking as a habit, or as a social custom, does not have any claim upon you or me, by reason of any benefit that it can possibly confer upon us.

2. Liquor drinking costs too much money for any person to be able to afford it. The rich cannot afford it. They could not afford it even if they knew they would always remain rich, because in this world of want and suffering there are many, many better ways of spending what one has to spend. But, furthermore, the chances are mightily against young men who drink even moderately, always remaining rich. The probabilities are that before they are aware they will be poor. There is no such robber of men's purses, there is no such stealer away of men's wealth, as liquor. I suppose that an army larger than fought under Wellington at Waterloo, or under Grant at Richmond, might easily be gathered in any civilized country, of men who have been owners of fortunes which have taken to themselves wings and flown away, and the cause has been drink,—not necessarily drunkenness, but drink.

But if rich men cannot afford to form the habit of using liquor, much less can men do so who are not rich. You who use cigars, do you know how long it takes to smoke away a good suit of clothes, or a horse, or a house and lot? Two or three cigars a day smoked, and one given away to a friend, each day for a year, and the horse is gone. Continue the same for a very few years and the house and lot are gone, too. But a habit of using liquor, even moderately, consumes

money faster still. A very little light drinking and treating of friends amounts before one knows it to a suit of clothes, a library, a home, a farm, a sufficient amount to set one up in business. There are thousands of cases where two young men go into business side by side with seemingly equal talents and even chances; one succeeds and the other fails, and the thing which turned the tide was just *the little* spent for drinks,—the forever and ever recurring littles which one threw away, but which the other kept and hence had them as capital when the time of need came. Hence, I say, no young man, be he today poor or rich, can afford, purely on pecuniary considerations, to form the habit of drinking intoxicants..

3. Still less can any young man afford to drink because of the time it costs. Time is money, but it is more. It is knowledge, it is experience, it is growth, it is achievement. It is the coin with which we buy whatever is worth most obtaining in life. Any habit, therefore, which persistently robs one of time without leaving him an equivalent, is a bad habit, one he cannot afford to have. But there is almost no habit into which men fall, which more insidiously, and in more unnoticed ways, steals time, than the habit of drinking. Who of us does not know young men, not yet twenty-five, who have spent enough in conviviality and things that grow out of conviviality, to have acquired a good knowledge of French, or German, or history, or literature, or music, or chemistry, or botany, or forestry, or mechanical engineering or electrical engineering? And these young men are only light drinkers, note. How many lawyers and physicians have we all known who have lost time enough through drinking habits to have carried them from mediocrity to the front rank in their professions! A single hour a day saved from other things and rightly applied to study and work in almost every department of art, science or industry, is enough to give one eminence in that department. But the probabilities are that the young man who today forms the habit of drinking, even very lightly and never to excess, will find it costing him in the next twenty years more than an hour a day of time, on an average,—not in the mere act of drinking, but in the numerous things to which even light and so-called temperate drinking almost always leads. Can any young man afford it? What any of us are going to be able to accomplish in our lives will depend more largely upon the amount of work we do than upon anything else; and the amount of work we do will be measured pretty accurately by the amount of energy and time we give it. It is not genius, or smartness, or good luck, that brings men success, half so much as it is down right hard, conscientious, persevering, indomitable work. And you and I make a sad mistake, therefore, if we allow ourselves to form any habit whose tendency is to steal away our time and insidiously eat out the heart from our lives of strong toil.

4. Drinking, even light drinking, leads in the direction of low friendships and questionable associations. It is true that some very intelligent and highly estimable people, some people of good character and high moral, social and even religious standing, are in the habit of making use of intoxicating liquors But I think I do not go too far when I say that these are the exception and not the rule. And I think a majority of these people themselves will tell you that the danger of gravitating toward lower associations and impure society is much greater to one who has drinking habits than it is to one who never drinks. You may be a moderate drinker, and still keep the society of the good and the worthy, but the probabilities are against you. The associations and friendships to which even the most fashionable and so-called refined drinking habits naturally lead, are anything but associations as are of most value to a man, or as will prove of service to him in a trying hour.

I have read a story of a Frenchman who recently died in extreme poverty in an obscure part of Paris. He left nothing behind him in the shape of property but a cupboard, whose shelves were piled full of bottle corks, which he bequeathed as a legacy to his country, to be placed in a museum, that other persons might learn the lesson they had taught him. He had once been wealthy; but his wealth had been squandered and filched from him by drinking associates and "friends," so-called, who deserted him when his fortune was gone. The peculiar thing about these corks was that on each one he had written its history. One of them bore this inscription: "Champagne cork; bottle emptied 12th of May, 18—, with M. B., who wished to interest me in a business by which I was to make ten million. This affair cost me fifty thousand francs. M. B. escaped to Belgium. A caution to amateurs!" On another cork appears this note: "Cork of Cypress wine, of a bottle emptied on the 4th of December, 18—, with a dozen fast friends. Of these I have not found a single one to help me in the day of my ruin. The names of the twelve are annexed below."

I am disposed to think that a cork museum of that kind would be very valuable in other places besides Paris. The truth is, the friends one makes by drinking, as a rule, and the associations he is most likely to fall into, over the wine glass, are not what one wants to help him in trouble, or to influence him in the direction of what is good and noble in life; they are very likely to be exactly such as will fail him in the time of need, and as will steadily drag him down toward idleness, fast ways, spendthrift habits, inattention to business, and a dissolute life.

5. Young men, if they have mothers and sisters, and especially if they expect ever to have wives, should refuse, for *their sake*, to form the habit of drinking liquor. Friends, mothers, sisters, wives, are treasures from God, more precious than you or I can ever tell. They are worth making some sacrifice for. That young man ought to hide his face in shame who is not willing to refrain from the little temporary pleasure which his beer and his drinking associations can give him, for the sake of saving those who dearly love him from pain. Very likely he does not realize what anxiety the thought that he sometimes drinks gives to these loved ones. But is he guiltless if he does not stop and think, and thus make himself realize it? Let him put himself in imagination in his mother's place, as she learns for the first time that the boy whom she loves more than her own life, and whom she fondly dreamed was safe against the allurements of the intoxicating glass, not only is not safe from these allurements, but has actually formed the habit of occasional drinking with companions. Can he imagine a dagger of steel driven through his mother's heart? Let him know that the

shock would scarcely be greater than that occasioned by the discovery of her boy's peril. It is sometimes said that the worst suffering occasioned by a great war is the mental anguish of the wives and mothers at home—the awful agony of suspense and apprehension lest the husband or son fall. That same kind of agony, apprehension and suspense is being endured today by tens of thousands of wives and mothers and sisters and prospective brides, because of loved ones who have fallen into the habit of taking strong drink Young men may say that is a feeling of foolish weakness on the part of their sisters and mothers. No, young man, it is not. You say you are in no danger. You do not know that, and they do not know it. And even if you are willing to run the risk, have you any right to make them, with their more sensitive feeling, undergo the slow torture of running the risk, too? There is hardly anything else with reference to which you would consent to give those who love you and whom you love, protracted apprehension and sorrow, if it were in your power to avoid it. Why this? Should not every young man say to himself, "For my mother's sake; for my sister's sake; for the sake of her who may some time become my wife, even if not for my own. No! I should be less than a man, I should despise myself, if I were not willing to give up a little mere self-indulgence, to save them years of anxiety and pain."

6. There are those, also, besides parents and wives and sisters, and those linked to us by ties of blood relationship, for whose sake we may well hesitate. In this world "no man liveth to himself, and no man dieth to himself." No man can stand or fall but many others are affected by it. The very sight of man is a source of either strength or weakness to those who see him. By the very thoughts that others have of us we unconsciously either bless or curse them. Perhaps the greatest power that any of us exerts in society is that silent, impalpable influence which goes out from us without our thinking or knowing anything about it, by day and by night, when we wake and when we sleep, when we are present and when we are absent. Suppose you form the habit of drinking, occasional drinking, will the influence of that stop with yourself? Perhaps you are able to control your appetite. Perhaps you will go through life drinking only moderately, never once proceeding to the length of drunkenness. But are you sure that others who may be influenced by you can control their appetites as well, and that they will be able to go through life drinking only moderately? Are you sure that none will fall, and partly at least as the result of your example and influence? This is a serious consideration. It will be a poor tale to tell in a final day, that we have saved ourselves, if we have been instrumental, in any degree, in ruining some of our brothers. We must have no such tale to tell. We must plan our lives in a larger and nobler fashion than that of caring for ourselves alone. We must care for our brothers; we must care for everybody to whom we can do good. We must not be content with any life that is not the broadest possible in its sympathies, and the most full that it is in our power to make it of blessing and help to others. God help you and me, young man, to plan our lives in no fashion less unselfish or less noble than this! And if we do thus plan our lives, I am sure we shall none of us have anything to do with strong drink except to cast it away from us forever.

7. Men, but especially young men, ought to let liquor alone for business reasons. It hurts a young man's business or professional prospects to have it known that he drinks, no matter how little. If a place is open for a salesman in a mercantile house, or for a teller in a bank, or for a conductor on a street railway, or for a junior partner in a business firm, or anywhere else, and if the choice lies between two young men one of whom sometimes drinks and the other of whom never drinks, other things being equal, the one who never drinks will be almost certain to get the place. If a lawyer or physician of standing wants to associate a young man with him in his profession, and two are in his mind to choose from, one of whom is a total abstainer and the other of whom sometimes indulges with his friends, the chances are that the total abstinence man will be chosen. Even if the lawyer or physician is himself addicted to the use of liquor, he will generally very much prefer an associate who is not—so well does he understand that in any kind of business or profession it is a great deal safer "to tie to" a man who never takes liquor. A young man who takes an occasional glass may turn out to be a good lawyer or physician; but as compared with the young man who "touches not, tastes not, handles not," the probabilities are against him. There is a hazard in associating with such a man in business which a shrewd old head will generally prefer to avoid. It is an honorable ambition in a young man to desire to form a good business or professional connection and to attain success and eminence. How sad that he should prove his own worst enemy, and by a foolish habit prevent himself from attaining to what otherwise he might easily reach!

8. Liquor drinking is injurious to physical health. To one who has not had his attention called to the subject, the facts and figures are startling. The statistics of one of the large insurance companies of London are said to prove that if one hundred thousand drinking men from fifteen to seventy-five years of age be compared with the same number of men who do not drink, thirty-two of the former will die as often as ten of the latter. Out of one hundred thousand of each class, 16,900 of the intemperate will be dead before the age of fifty, and only 4,200 of the temperate. Thus the proportion of the deaths of the temperate to the intemperate is seen to be that of about 10 to 32. On hot summers many persons, workmen and others, die from sunstroke. Medical authorities tell us that those among whom fatalities of this kind occur most numerously are generally drinkers. When habitual drinkers fall it is almost impossible to resuscitate them. There was a time when the worst patients in the Metropolitan Hospital of London were the city draymen. Though they were apparently models of health, yet if one of them received an injury it was almost always necessary to amputate in order to give him even the most distant chance of life. The reason was, the drayman had the unlimited privilege of the brewery cellar. Sir Astley Cooper was called to a drayman,—a powerful fresh colored healthy looking man, who had suffered an injury in his finger from a small splinter of a stave. The wound, though trifling, suppurated. The great surgeon opened the abscess with his lancet. He found on retiring that

he had left his lancet behind. Returning for it, he discovered the man to be in a dying condition. All this agrees exactly with what army surgeons and physicians tell us so often, namely, that the habitual liquor drinker among soldiers—not necessarily the man who gets drunk but the man who habitually uses liquor—has small chance for life if he is wounded in any way at all serious. A wound which on a strictly temperate man will give but the slightest trouble, on a drinking man is likely to prove fatal. In regard to sickness it is the same. As a rule the soldier who keeps well when his comrades are dropping off into the hospital, is the man who has never used strong drink. The time was when it was thought by intelligent men and even physicians that the use of liquor in moderate quantities was conducive to health. That time has gone by. Now it is known that there is only one way of using liquor that promotes health, and that is throwing it out on the ground, or at least keeping it from going down people's throats.

9. If liquor drinking is injurious to the body, it is no less injurious to the mind. Just as there are still extant survivals of the false notion that the body can do more work with liquor than without, so there are still to be found in society survivals of the equally false and mischievous idea that the mind can do more work with liquor than without. These misconceptions have done immense harm, and every lover of his kind should do what he can to dispel them from men's belief.

10. The habitual use of liquor tends to weaken the will and dull the conscience, and hence by slow degrees to undermine that which is central and peepest in character and manhood. We all know men who before they began the use of liquor were persons of strong and resolute purpose, who could will to do and do what they willed; and yet we have watched the gradual decay of will power in them until they have had left scarcely the strength of purpose of babes. When they began using strong drink they each declared confidently: "I shall never be a slave to my appetite. I know what is good for me and what is not. If I see that there is any danger from liquor, or if I find that it is doing me any harm, I shall simply lay it aside. I can drink moderately if I want to, and I can entirely leave it off if I want to." And at that time all this was true. But the sad thought is, that day is past, now, though they want to never so much, they cannot. Their will power has faded away. They once held the rudder of their lives in their own hands and steered where they would. Now they drift helplessly. It is a pitiful picture. But it represents, not something fanciful, but exactly the condition of things which liquor drinking tends to produce in every one who indulges in it. The young man who takes his first glass today may be long in reaching that condition, he may possibly never reach it at all; but in the very act of drinking at all he has turned his face in the direction of that condition.

And now to this weakening of the will, a corresponding blunting of the conscience,—for liquor drinking tends to deaden the conscience well nigh as much as it tends to destroy the will—and surely you have a picture from which any young man may well shrink with horror.

11. Nor do the evil effects of liquor upon body, mind, conscience and will, stop with the drinker himself; but by a law as inescapable as gravitation these effects tend to become hereditary, to flow on and perpetuate themselves in children and children's children of generations yet unborn. This is perhaps the most serious consideration of all connected with this matter. A man drinks moderately, only moderately, all his life. He perceives little or no harm himself; but his daughters are nervous, his sons epileptics, libertines, or incurable drunkards. Why? The fire was lighted in his veins which burn to a consuming flame in theirs. The hereditary tendency to intemperance and crime has its pathology and unvaried laws, like scrofula, consumption or any other purely physical disease. These are common and even stale truths to medical men, but do the majority of parents understand them? And do young men, who are some day to become parents, understand them?

12. A final reason why young men had better not drink liquor, is, that it may lead to drunkenness,—to a drunkard's life, a drunkard's home and a drunkard's grave. They do not know. For every human being who begins to drink at all, be he high or low, learned or unlearned, wealthy and respected or poor and unknown, there constantly lies the possibility,—if not the probability at least the awful possibility—of a drunkard's fate. In most of the reasons mentioned heretofore I have proceeded on the supposition of the drinking being controlled, and the drinker stopping short of becoming a sot. But we must not for a moment forget,—no young man who takes a glass of anything that intoxicates should ever for a moment allow himself to forget,—that he is opening flood gates which he may not be able to close; that he is unchaining something which may turn out to be a tiger. He may be able to control his appetite; but he may not. He can have no assurance, and no human being can have any assurance for him, that he will not fall. Tens of thousands of young men as good as he,—as wise, as much esteemed, as well connected in life, as carefully instructed and as much prayed for at home, as expectant of the future, as confident of their own strength, have gone down. Will not he sooner or later go down, too? That is the awful question that looks with stony and unblinking eye into the face of every young man who puts an intoxicating glass to his lips. I read only a little while ago the following statement with reference to a well-known inebriate asylum, whose location I will not give: "Among the applications for admission to the asylmum have been 28 judges, 39 clergymen, 226 physicians, 340 merchants and 1,300 sons and daughters of rich men." Thus we see that neither age, nor intelligence, nor wealth, nor political place, nor influence, nor high standing in society, nor even ecclesiastical position, nay, nor sex, can give any assurance of safety to those who begin tampering with appetite for drink.

The most important of all perceptions is the continual perception of cause and effect—in other words, the perception of the continuous development of the universe; in still other words, the perception of the course of evolution. When one has thoroughly got imbued into one's head the leading truth that nothing happens without a cause, one grows not only large-minded, but large-hearted.

Arnold Bennett.

Unitarianism and the New Social Order

NOTE.—From an address given at the twenty-second annual session of the Hancock County Conference, Winter Harbor, Me., July 29, 1913, by Rev. Oscar B. Hawes, Germantown, Pa.

Unitarianism in this country supposedly had its origin in an intellectual protest, a proclamation of spiritual freedom, but its real origin was in the heart of Christianity itself. It is the attempt to express the universal and eternal elements of Christianity. Men interested in philosophy and literature, as well as those interested particularly in religion, are today asking as to what is the practical outcome of Christianity, as to what it is doing to make real its ideal. Rudolf Eucken says that the essential characteristics of religion must be the demand for a new world; and Kipling, in his poem "Tomlinson," well expresses the question put to the churches, "By the worth of the soul that once we had,—give answer, What have ye done?"

The essence of Christianity is to make all things new. Jesus' dream was of a new social order. The Messianic ideal, which came to him as the great inheritance from his people, was of a new state characterized by universal justice. Think of the situation Jesus had to face. The Roman civilization with its soul-destroying materialism, its lust of power and wealth, had entered Palestine. The Pharisees and Sadducees in Jerusalem acquiesced in the new government with its slavery, its class distinction and its dominance of the few.

In opposition to this state of things Jesus proclaimed a new social order. He set himself against any and all conditions that were injurious to human life. He proclaimed a new ideal as the object of men's effort, "Seek ye first the Kingdom of God and his Righteousness." His gospel grew out of the needs of the people, —extreme poverty, extreme wealth, slavery, tyranny of any sort, class distinction, the desire of acquisition as a motive power in life; these were harmful. Therefore he stirred up the people. That was the charge against him. Religion as he expressed it implied and demanded a new social order. In this demand the spirit of the Eternal, the strength of the Divine, was with him, so that still his message and his personality impel us on. We say, "We accept the religion of Jesus;" that is the essence of Unitarianism. This pledges us to a new social order.

Jesus believed in a fellowship that knew no class distinction and included even the sinners and women ostracised by society. We are pledged to a new social order, which shall be founded on this sort of brotherhood. Jesus looked upon the human race as one family. Great fortunes divided men from their fellows. He knew the dangers of great wealth. So we today are pledged to a more just distribution of the wealth of our country. We are to oppose conditions in industry, in housing, in country or city that injure life; we are to oppose all gain of a few at the expense of others; we are even to oppose the ownership of property that is injurious to the common welfare; we are to oppose any system in which girls or women or men are paid less than a living wage and are held in an industrial slavery tending to crush their spiritual as well as their physical life.

We are to do all this if we are to express the religion of Jesus, if we are to pretend that we are Christians. This is not to come to Socialism. It is to come to a Christianity which will, in many respects, make Socialism unnecessary. It will be, however, to inaugurate a new social order in which justice and right shall prevail, in which human rights shall be held above all property rights, in which the way shall be opened to self-respect and freedom. To accomplish this, ministers need not to preach politics, but only religion. To accomplish this men must be willing to fulfill the requirements of fellowship with Jesus and to lose their life that they may find it.—*The Christian Register.*

One's Friends

"Money can buy many things good and evil, all the wealth of the world could not buy a friend, nor pay you for the loss of one." 'I have wanted only one thing to make me happy,' Hazlitt writes, 'but wanting that, have wanted everything.' And again: 'My heart, shut up in the prison-house of this rude clay, has never found, nor will it ever find, a heart to speak to.'

"We are the weakest of spendthrifts if we let one friend drop off through inattention, or let one push away another; or if we hold aloof from one from petty jealousy or heedless slight. Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before love grows cold! Life is too short to quarrel in, or to carry black thoughts of friends. If I were wrong, I am sorry; if you, I am sorrier yet, for should I not grieve for my friend's misfortune? And the mending of your fault does not lie with me. But the forgiving it does, and that is the happier office. Give me your hand and call it even. There! it is gone, and I thank a kind heaven I keep my friend still! . . . It is easy to lose a friend, but a new one will not come for calling, nor make up for the old one when he comes."

The Epoch. *Robert South.*

A ROMAN DOLL (IN A MUSEUM).

How an image of paint and wood
Leaped to her life with a love's control,
Struck the chords of her motherhood,
Passionate little mother-soul!
Fair to her sight were the stolid eyes.
Dear to her toil the robes empearled.
She crooned it the ancient lullabies,
She gathered it close from the outer world.
They watched together, as Nero's pyres
Fed the haze of a hundred fires.

Me in her fresh young arms she bore.
See, I am small,
Only a doll,
But I keep her kiss forevermore.

Long and lonely the joy has lain.
One by one into time's abyss
Years have dropped as the drops of rain.
Yet the cycles have left us this!
O red-lipped mother, O mother sweet,
Today a sister has heard you call,
Your heart is beating in her heart-beat.
I saw her weep o'er the crumbling doll.
She knew, she knew! You had lived and smiled!
You had loved your dream, little Roman child!

Me in her fresh young arms she bore.
See, I am small,
Only a doll,
But I keep her kiss forevermore.

The Poetry Magazine. *—Agnes Lee.*

Helps to High Living

SUN.—These three things are the essentials in the happiness of human life,—something to do, to love and to hope for.
MON.—No man has any right to do just about as well as he can and be contented with that.
TUES.—It is just simple faithfulness which is heroism when the occasion comes.
WED.—Then, by as much as you are a man, you must work for the deliverance of whatever can suffer.
THURS.—We help by what we are.
FRI.—Every day is harvest, so far as the past is concerned.
SAT.—My sunset is always the sunrise of somebody else.

—*Minot J. Savage.*

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as Given by Jenkin Lloyd Jones to His Classes in Religion

1912—1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XXVI.

THE BOOK OF DAYS.

I AND II CHRONICLES, EZRA AND NEHEMIAH.

TEXT: *Worship the Lord in the beauty of holiness. Tremble before him, all the earth.* I Chron. xvi:29-30.

Another lesson in Bible construction. The fifteen historical books in the Old Testament are Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, I and II Samuel, I and II Kings, I and II Chronicles, Ezra and Nehemiah. Really, instead of fifteen, there are only three narratives. This is more clearly recognized in the Jewish canon than in the English. In this lesson we have the third and last historical unit in the Old Testament. It is full of genealogical tables, long and tiresome lists of names, and covers about the same ground as the "Book of the Kingdoms," but it was written from a different standpoint and for a different purpose, though written essentially at the same time. It was put into its present shape about 400 or 440 B. C. It is another attempt to tell the story of the Hebrews during and after the exile. It was turned over into the hands of the new regime established under the leadership, first of Zerubbabel and seventy-five or one hundred years later, of Ezra, the story being brought down to the time of Nehemiah.

Chronicles is the favorite ground of the cynic and the iconoclast. The destructive critic can reduce it not only to an absurdity but to a monstrosity. But we may catch from it some accent of the centuries, some witness of the generations, some wisdom of the seers of modern as well as ancient times, which makes it a valuable work. It compels respectful study from the most conservative of scientists.

The name Chronicles was given it perhaps by Saint Jerome, who made the first Latin translation of the Old Testament, known to us as the Vulgate. The Jewish name for the group we are considering is the "Book of Days." Even those scholars who separate Chronicles from the other two books, speak of the last two as Ezra-Nehemiah.

The captivity was a period of leisure for the student, hence of great literary activity, compilation and development. In Babylon under the leadership and inspiration of Ezekiel the priestly side of the Jewish religion was developed. There the ritual began to grow. There the routine of the Temple service, the ceremonies, the festival days, particularly the Sabbath, were emphasized. Nehemiah, a layman, was a member of the royal household and cupbearer to the King (probably Artaxerxes). He became depressed by the news that came to him of the life of the Jews in Jerusalem. He was so troubled over his people that finally the king allowed him to return. He found things in a frayed out and ragged condition spiritually and politically. He found the heathen Tobiah occupying the Temple which had been built under the inspiration of Jeremiah, Haggai, Zechariah and Obadiah. He "cleansed the chambers" and succeeded in bettering conditions.

Nehemiah probably brought from Babylon essentially what is in this writing. In Babylon under priestly discipline it came to be formulated in priestly terms, the "terms of the church." We may say that this is ecclesiastical history. Millman, in writing his Ecclesiastical History of Christianity, does not take into sufficient account the fact that real history must consider the forces both of church *and* state.

In the book of Kings David is shown as a very human and not always a good man. Still he is made a hero-king. But by the time Chronicles takes shape he is the great prophet-poet-king. He is the ideal "King Arthur" of his time. There is no Bathsheba story in this book. David was the founder of the Book of Psalms, the Temple hymns, though he may never have heard one of the psalms now found in the Bible.

Kings, is concerned with the establishment of the *Jewish State*. Chronicles, is concerned with the establishment of the *Jewish Church* and the story is exceedingly interesting. But it is as dry as dust unless you can read between the lines and appreciate the standpoint.

The story of Ezra-Nehemiah, in modern phrase, is the story of real patriots, real statesmen in their way. They did their best to restore the Jewish people to their rights in the land from which they had been driven, or in which they had been debauched by the great military powers of the countries about them. Through these writers have come the things that we now consider most distinctly Jewish.

In our study of the prophets at the time of the Return we found prevailing a hopeless confusion of race lines. The great number of mixed marriages had broken down the exclusiveness of the Jewish people and raised a question which entered into the problems of statesmanship confronting Ezra and Nehemiah during this reconstruction period. Here we find a list of the names of priests who had taken Gentile wives. The names are given of those who, being brought into court, promised to put away their foreign wives, also the names of those who, refusing to do so, were denounced and excommunicated by those in authority. For instance, in Nehemiah we have the story of Manasseh, a priest who would not go back on his vows to his Gentile wife, whereupon Nehemiah drove him away. Josephus takes that Manasseh and makes of him the hero-founder of the Samaritans.

The Samaritans still exist, taking the Torah—The Book of the Law—as their sacred book and ignoring

the rest, probably because those who held to their religion were out of caste with the orthodox Jews who returned from Babylon, for they had not held their blood pure but had become contaminated by foreign unions. In the time of Jesus the Jews so hated the Samaritans that it was considered very bad morals and bad religion, even to hold converse with them.

In the closing chapters we note three things accomplished by Nehemiah. Jerusalem at the time of the return was an unwalled city,—now the foundation of the wall is laid. Chapter XIII contains the account of the purification of the Temple and the re-enforcing of Sabbath observance.

In this continuous narrative of Chronicles, Ezra and Nehemiah we have the side of Judaism which is so hard for us to understand and appreciate. It is the ritual, the routine, the church side, the discipline that comes through tuition and not intuition, through habit and more habit. It is the continuation of the Ezekiel lesson. Here are the great institutions, the Synagogue, the Rabbi, the Kosher and the regulations of the Sabbath, as observed by the Jewish people of today.

These three divisions of the historical Scriptures of the Old Testament might be studied under the head of the Law, the Prophet and the Priest, and through all of them is woven the Prisetly Code.

QUESTIONS ON THE LESSON.

1. Into what three narratives may the historical books of the Old Testament be divided?
2. How does this third unit compare with Samuel and Kings?
3. How did the various names of Chronicles come to be?
4. Why was the captivity of great ultimate benefit to the Jewish people?
5. Give the difference in delineation of the character of David as given in Kings and Chronicles.
6. What is the main contention of the Book of Ezra-Nehemiah?
7. What did Nehemiah accomplish?
8. What is the great lesson for us?

The Stuby Table

A Couple of Books

From *Houghton & Mifflin* I get Dr. Woods Hutchinson's latest book, entitled "Common Diseases." Dr. H. has a wonderful way of getting into your every day life, with a deal of practical common sense. I doubt if there is a book in the English language more full of what every man and woman and child needs to know than this one I am reading. It begins with "The Passing of Pills and Powders." The tone of this chapter is in the words "Take away opium and alcohol and the backbone of the patent medicine business would be broken inside of forty-eight hours." He shows that patent medicines are always a humbug that undertake to make you feel better for awhile, with consequences that come after. There is a chapter on "Catarrh" that is absolutely beyond value to the American people (a catarrhal set everywhere). Another chapter on the "Liver" ought to be issued in a pamphlet and given away as a free bulletin. I wish I could have read the chapter on "Dyspepsia" eighty years ago, or just before eating my first meal. A Chapter on "Heart Disease," if read by everybody, would upset the doctors' finalities about half of us,—that is, "died of heart disease." There is a deal of fun in the chapter on "Insomnia." I get as many good laughs out of this book as I do instruction; and when I come to his chapter on "The Prevention of Old Age," I snap my finger in his face and tell him he doesn't know anything about it. He thinks you will get old, as old as you wish to get, if you have the good fortune to avoid tonsillitis, influenza, pneumonia, typhoid fever, infections of all sorts, Brights disease, heart disease, paralysis, cirrhosis of the liver and a few more similar maladies—all of these, put together, are as nothing to grippe.

From the *Macmillan Company* I get a most admirable book on "Roman Farm Management," by "A Virginia Farmer." This book is treatises of Cato and Varro done in English, with comparative modern notes. It is always delicious as a matter of comfortable home reading, and it is a wonderful combination of good literature and information. It is like a Roman classic and a bulletin from the Department of Agriculture melted into one. I can imagine that a farmer would get more good from this book than from a dozen bulletins. I cannot imagine anyone failing to enjoy it. E. P. POWELL.

"The Supreme Reality"

The above, published by the *American Unitarian Association,* is a book of essays, religious as well as philosophical, by Rev. Samuel R. Calthrop, L. H. D., pastor emeritus of the "May Memorial" Unitarian Church, Syracuse, N. Y., of which he was for forty years the active minister. Dr. Calthrop dedicates his book "To all who have longed to adore Infinite Love and Right and Truth, who have sought and have not found," . . . and most truly is it a message to seeking souls groping for a real understanding of God and His universe, and their relationship to both. The author is logical, sympathetic, forceful and marvelously lucid in dealing with such themes as "The Supreme Reality," "The Concealment of God," "God Inside His World," "The Soul in History" (B.C. and A. D.), "Prayer" and kindred topics.

The perusal of these essays leaves at least one grateful heart with an assurance of faith that comes through knowledge, gained at the feet of one who has lived his long life in close communion with the Infinite,—one who knows! W.

Who Thou art I know not,
But these things I know:
Thou hast set the Pleiades
In a silver row;
Thou hast sent the trackless winds
Loose upon their way;
Thou hast reared a colored wall
'Twixt the night and day;
Thou hast made the flowers to blow
And the stars to shine,
Hid rare gems and richest ore
In the tunneled mine;
But, chief of all thy wondrous works,
Supreme of all Thy plan,
Thou hast put an upward reach
In the heart of man.

—Harry H. Kemp.

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THE FIELD

"The World is my Country, to do Good is my Religion."

JEWISH SENTIMENT AGAINST RUSSIA

That the terrible persecutions to which the Jews are being subjected in the province of Kieff, Russia, is having a deteriorating effect upon character, leading to apostasy, is indicated in the following item from *The Jewish Criterion*:

"As a result of the persecution of the Jewish students, eighty. of them have adopted Christianity in order to enter the Kieff Commercial Institute. The news has created a painful impression in Russia."

Intense feeling over the situation in Russia, and just now in Kieff especially, is being widely expressed in Jewish periodicals and newspapers. The *Chicago Israelite* states that the *London Jewish Chronicle* had recently a scathing editorial regarding Sir Philip Sassoon, M. P., for attending a dinner given by the Russian ambassador in London. The editorial says in part:

"If we understand why the Russian government so persistently flouts public opinion and ignores Jewish representations concerning its treatment of our co-religionists who are subjects of the Tsar, we must take note of such an item of news as appeared in the *Times* of last Saturday. There we are informed that on the previous evening the Russian ambassador and Countess Benckendorff gave a dinner at the Russian embassy. And we read that among the guests were Mrs. Sassoon, Mrs. Bischoffsheim and Sir Philip Sassoon, M. P. Now at this moment, apart from her general ill treatment of our people, Russia is engaged in a series of particularly brutal expulsions of Jews from the 'Holy' City of Kieff, where death and disaster have been dealt out with lavish hand as part of Russia's campaign for exterminating its Jewish population.

"But there is a broader consideration involved than the behavior of these individuals. Sir Philip Sassoon is a member of Parliament, who, as a young man entering public life, was heartily welcomed a few months ago largely because he was the son of his father. Now is it possible for the wrongs of our people to be laid before the House of Commons when our representatives have their legs under the mahogany of the Russian ambassador? If this is to be taken as the meed of the attitude of Jewish M. P.'s toward Russia, we need not wonder that no protest has been heard of late at St. Stephen's concerning Russia's treatment of her Jews. The Jewish press may catalogue in sickening detail the acts of barbarity against our co-religionists constantly enacted as a set policy of Russia. Our efforts must be nullified when the Russian ambassador can point to a member of Parliament, bearing one of the most distinguished names in Jewry, who thinks so amiably of Russia as to accept social hospitality at his hands."

"PEACE HATH HER HEROES"

Mr. Bryce, our ambassador in America, narrates in his recent work on South America, the following incident of heroism. A few years ago, in Mexico, a truck carrying a load of dynamite, as it stood in a village station, was suddenly discovered to be on fire. The risk to the whole neighborhood was imminent. So the driver of a locomotive engine attached it to the truck and ran it away down the line with all the steam he could put on. To his stoker he said, "Jump off and save yourself. I am going to my death." He had hardly got to a mile away when the dynamite exploded and he was blown to atoms. Every window in the village, a mile behind, was broken; but the inhabitants were unhurt. The hero who had thus rescued them was not a white man; on the contrary the gallant soul was a pure-blood Indian.—*The Christian Life.*

The Koreans are not a very vigorous people, but they have a wonderfully vigorous language. The first edition of a complete Korean Bible has been published. The chief translator of this version tells its readers that the verb in Korean has "one thousand possible variations. It can be variously inflected to express personal experience, hearsay, probability, doubt, desire, intention, causation, concession, condition, interrogation, exclamation, indirect discourse, and other shades of meaning." Similarly, Mr. Crawford, in Belgian Congo, who has translated the New Testament into the Luba language, says it has verbs with twenty-three tenses and nouns with nineteen genders!—*Exchange.*

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But that sort of wit which employs itself insolently in criticizing and censuring the words and sentiments of others in conversation is absolute folly; for it answers none of the ends of conversation. He who uses it neither improves others, is improved himself, nor pleases any one.—*Benjamin Franklin.*

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